

POWER OF CONCENTRATION

Wisdom Series

Concentration is a condition for seeing directly and clearly into the true nature of things

Buddha praised Concentration

that it is not possible to attain the deepest stages of realisation without a high degree of concentration, calm and unification of mind.

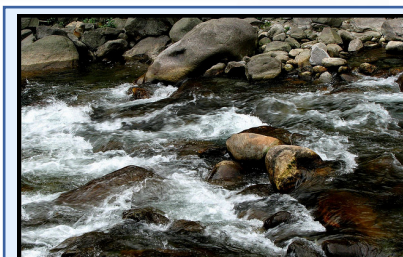
Difficult to see Things As They Truly Are when mind is agitated

Our eyes keep chasing after beautiful sights, pleasant sound, nice smell, sweet taste, comfortable touch and desirable thoughts. Such an agitated mind cannot see the impermanent nature of the six sense bases, six sense objects, six sense consciousness, six sense contacts, six sense craving and six sense feeling.

Practitioners should not forget Concentration practice.

We can keep our attention on the breath and bring the awareness to a very refined state. Keep the attention under the nostrils and just be aware (not focus) on the in breath and out breath. Relax the body and mind and breathe naturally. Be aware whether the

breath is long or short. We do not try make the breath longer or shorter, what is important is to remain mindful on the in breath and out breath. Do not follow the breath down to the abdomen or up to the head. If the mind wanders, gently bring it back to the awareness of the breath. If there is pain, bring your attention back to the breath. If pain is dominant, reflect on impermanence and gently bring attention back to the breath. We are practising concentration practice so we **continuously keep our attention on the fixed object i.e. the breath.** If you keep practising this way, the mind will become pure, powerful, radiant, malleable and soft. This practice removes all prejudices, putting aside wrong views temporary. Only when the mind is concentrated, one can see the rapid rising and disappearing of the physical and mental phenomena that gives rise to dispassion to craving.



Attitude to watch breath is likened to a person sitting on the river bank observing the flow of the river. Whether the flow of the river is fast or slow is none of his concern. Just as a silent observer keeping his effort continuously mindful on the breath.

Recommended practice

Sit at least one hour practising Samatha meditation. When out of the cushion, one may practise Vipassana, keeping mindfulness on whatever objects arising in the present moment.

Two possible reasons for those practising a long time and not seeing progress:

1. The way you observe the object may not be correct.
2. The mind is not powerful enough. Build up your concentration first.

Reasons to contemplate Impermanence

1. To remove wrong perception of permanence
2. Synchronise with reality (then reality will manifest very fast)
3. Block craving

4. Power to teach subconsciousness to let go gradually.

“When you see impermanence, you see suffering. Those who see suffering is close to Nibbana.”

- Pa Auk Sayadaw